

A
S E R M O N
Preached before the
Q U E E N
A T
W H I T E - H A L L,

January the 30th. Being the day of the
Martyrdom of King CHARLES the First.

By the Bishop of St. *Asaph*, Lord Almoner to
Their MAJESTIES.

Published by Her Majesties Command.

L O N D O N,

Printed for Thomas Jones at the *White-Horse* without
Temple-Bar. MDCXCI.

lance their impiety, we should soon be-
come a Delusion.

Pray we therefore to the Lord of
Heaven and Earth, and say, " Arise,
" O God, maintain thine own Cause;
" remember how the foolish Man blas-
" phemeth thee daily.

And, to this King Eternal, Immortal,
Invisible, to the only Wise God, let
us give from our Hearts, Glory and
Honour, for ever and ever. Amen.

F I N I S

S E R M O N

The BISHOP of St. Asaph's

S E R M O N

Preach'd before the

Q U E E N

A T

W H I T E - H A L L .

SERMON

Preached before the

The Bishop of St. Asaph

SERMON

Preach'd before the

QUEEN

A T

WHITE-HALL

THOMAS M. D. C. C. C.

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W H I T E - H A L L.

2 Chron. xxxv. 24, 25.

*And all Juda and Jerusalem mourned for Josiah :
And Jeremiah lamented for Josiah ; and all the
singing-men and the singing-women spake of Jo-
siah in their lamentations to this day ; and they
made them an Ordinance in Israel ; and behold, they
are written in the Lamentations.*

WE are here met this day to humble our
selves before God, for one of the greatest
Sins that ever was committed by any People that
profess'd the true Religion ; except only the

B

Jews

Jews rejecting and crucifying their *Messias*; and to bewail the greatest loss, I think the greatest, that ever befell any Nation in the death of any one Person, both which Sin and which Calamity together, I would have parallel'd in one Text, but I know not where to find it in Scripture.

For the Example of our Saviour is too high to be brought into comparison with any other: And to go lower (as it becomes us, when we speak of a mere Man, a Temporal Prince,) for so excellent Goodness in Man, for such a Blessing in a temporal King, to be so wretchedly lost, so wickedly destroyed, by them that were blessed with it; there is no Example of the like to be met with, I say, not only in Scripture, but not in any Story that I know, from the beginning of the World to this day.

In the Age of Gospel-Story, while *Christ* and his *Apostles* were here, there was then no Christian King upon the Earth; and if there had been, we may guess what Affection, what Obedience, what Veneration would have been paid him by them that so abounded in their Precepts of those Duties, to Heathen Princes, to cruel Tyrants, to monsters of Men, such as *Nero*, under whom two *Apostles* knowing they were to suffer Death, yet commanded every Soul to be subject to the higher Powers, the People to submit to them for the Lords sake, and their Pastors to put them in mind to obey them.

They

They which taught thus; (and we are sure they w'd as they taught,) how glad would they have been to have had those Duties to pay to such a Prince as we have seen, by some great Professors of Religion, but quite contrary to their Patterns and Rules, most contumeliously treated and abused, most sacrilegiously and barbarously murder'd.

Among the *Jews*, who had many Kings of their own Religion, some approv'd of God, and others tax'd as they justly deserv'd; it is observable that their Carriage towards them all (as well the evil as the good,) was generally such as the Gospel requires of us *Christians*. If there were amongst them any Murderers of Kings, the Scripture is careful to let us know what they were, wicked Men, *Sons of Belial*; and it shews us how they sped, they were put to Death for it, according to the Law of Moses; it is most careful to separate them from the Generation of Gods People, to shew their detestation of such Persons and Practices. By what we read, we cannot but judge, they would have trembled to think of that which they that call'd themselves Gods People had the impiety to do; they had the prodigious wickedness to do it, and yet they had the face to call themselves Gods People. I am sure 'tis in vain, to look for any thing like this in Scripture.

But to shew how the *Jews* demean'd themselves toward their Kings, and first to evil Kings, I ought to take my first measures from their Behaviour towards *Saul*; and especially from the most memorable instance of *David*, whom God himself having declar'd to be a Man after his own heart, we have the divine Approbation of what he said and did in this matter.

But of his excellent behaviour toward *Saul*, besides many other remarkable instances, we have one in the Lesson that was read to you this morning. There you heard, how when one brought *David* the News of *Saul's* death, by a sure token, that he had kill'd him himself, which one would have thought should have been welcome News to one that could never be safe while *Saul* liv'd, and that now upon his death was sure to be his Successor; for all that, *David* had such a detestation of the Fact, and of the impudence of him that boasted of it, that first he caus'd him to be put to death; he pronounc'd his Sentence in those memorable words, 2 *Sam.* i. 16. *Thy Blood be upon thy head, for thy mouth hath testified against thee, saying, I have slain the Lords Anointed:* And having thus aveng'd his Death, how he mourn'd for it afterwards, we see in his mourning Song that he compos'd, and which was read to you out of the same Chapter.

But

But we are now upon the Death of a good King, and to shew the Peoples sense of this, and their Behaviour upon it, you cannot pitch upon an instance more likely, than at the Death of *Job*. A most remarkable instance in two respects :

First, Considering their loss of so excellent a Person.

And *Secondly*, the many harsh Circumstances of his death.

For the Person, a holy and good Man, a just and a merciful Prince, such a Prince as came not in many Ages; in many hundreds of years.

They had three Kings, in whom they gloried above all other; they were *David* and *Hezekiah*, and *Josias*. And yet *David* had faults, which one would tremble to think of. *Hezekiah* was not free from Faults, as appear'd when God left him, *2 Chron. xxxii. 31*. The least Evil we read of any King in Scripture, is of *Josiah*. Some Indiscretion it was perhaps in him, to engage in that War against *Pharaoh Necho*. I dare not say it was *sin* in him, for Scripture hath not said it. But if that was not *sin*, I am sure we read of none that he had. And in this respect, we may place him above *David* and *Hezekiah*; so the Scripture does in general Words, saying, that like him there was *2 Kings xxiii*

no King before him, that turned to the Lord with all his heart, and with all his Soul, and with all his Might, according to all the Law of Moses; neither after him arose there any like him.

He was a singular Prince, and had a singular mark of it in that Prophecie, which named him 300 years before he was born: Behold a Child shall be born to the House of David, Josiah by Name.

IKi. xiii.
2.

No small things you may be sure he was to do, that God thought worth speaking of, and foretelling so many Ages before.

When Josias was born, and came to be King, he did all those things which were foretold of him in that Prophecie. He abolished that Idolatry and Superstition, that had grown up under his loose Predecessors. He restor'd and establish'd the true Religion according to the Scriptures. Which Scriptures were lost, (say the Jews) through diluse, in the Reign of King Amon his Father; and it appears in his Story, how he brought them to light, and restor'd them unto their Authority and Dignity. You read how Zealously and Industiously he provided for the Worship of God: for the place of it, by repairing and beautifying of the Temple; for the Service by furnishing it with Vessels and Utensils; for the Solemnity of it, appointing Musick according to the Com-

Commandment of David; for the Festivals of it, he made all *Israel* and *Juda* to be present at the Passover; he brought all their Religions into one, he had that Exercis'd in one manner, and in one place; he made all that were present in *Israel* to serve the Lord their God, 2 Chron. xxxiv. last verse.

All this the Scripture saith of him, and approves in him; and therefore we are sure he did well in it. And as well one would think he might have expected at Gods hands, especially, if we consider those Scriptures of the Jewish Dispensation; which stirred men up to Obedience, with the Promise of Temporal Blessings; and deterred them from sin, with the threatening of temporal Punishments. Among those promised Blessings are Peace and long Life; for which, who, in *Josias's* Case, would not have thought he might have taken Gods word? But with this excellent Prince it seem'd to fall out on the contrary.

For great and just cause, as I shall shew you, (but it may seem very strange the mean while) when he had done all that in him lay to advance the Kingdom of God; in an hour unlook'd for, his Kingdom was at an end, and his Life with it. Both these were cut off in the 37th. year of his Age, which is but half the Age of Man, the Noon of it as 'tis term'd in that Prophecie, *Amos* viii. 8, 9, 10.

'Tis

Amos viii.
8, 9. 10.

'Tis a remarkable Propheſie, I ſhall firſt read you the Words, and then I ſhall ſhew you the Accompliſhment. The words are, *Shall not the Land tremble for this, and every one Mourn that dwelleth therein? And it ſhall riſe up wholly as a Flood, and it ſhall be caſt out and drowned as by the Flood of Egypt. And it ſhall come to paſs in that day, ſaith the Lord God, that I will cauſe the Sun to go down at Noon, and I will darken the Earth in the clear Day. And I will turn your Feaſts into Mourning, and all your Songs into Lamentations; and I will bring up Sackcloth upon all Loyns, and baldneſs upon every head: And I will make it as the mourning of an only Son, and the end thereof as a bitter day.*

All this Rabbi Salomon Jarchi obſerves, was fulfil'd upon the death of Joſiah. The King of Egypt there ſpecified, Pharaoh Necho (or the Lame) Wars with the King of Babylon; and Joſiah's Country lying between them, he marches through it with an Army, without his leave, nay againſt his Prohibition. Which injurious attempt againſt his honour and ſafety, while Joſiah endeavour'd to oppoſe, he engag'd himſelf in a War, which ſoon after coſt him his Life.

One Arrow puts an end to that Holy Life, that good Reign, that Righteous Government, by which he thought he had ſecured a laſting peace

to

to himself and his Kingdom. So good *Josiah* is gone; and *Judah* and *Jerusalem* with him. Gone are all those Blessings they enjoy'd, and hoped for, by his means. There was nothing more to be lookt for, but a bitter day, a day of Captivity; a bitter day according to *Amos's* Prophecy; which they knew, and which if you read over again, you cannot wonder at that which follows in my Text; All *Juda* and *Jerusalem*, &c.

For the method of my Discourse upon this Text, *First*, I shall consider what the People of God did in that Age, upon the Death of *Josiah*. *Secondly*, I shall consider the Reasons of their doing it.

Thirdly, I shall consider how it is applicable to our Occasion.

First, What they did, it appears in my Text, they lamented him at present, they laid up their Lamentations for future times. They had a set Form drawn up for that purpose, and they made a Law that that Form should be observed; and so it was unto this day, saith the Text, that is for above 100 years; how much longer we know not, but so long we are sure it continued; For it continued from *Josiah's* Death, at least till the writing of this Story, and this was written much above a hundred years after *Josiah's* Death.

C

Secondly,

Secondly, For the Reasons of it, which are not in my Text, they are easy to be collected out of this Chapter, compared with other places of Scripture. It appears they had great cause to lament the death of *Josiah*; and that, not for any loss it was to him, but for the great loss to Gods Church and People.

First, And principally for the cause of it, that was for their Sins. And,

Secondly, For the punishment of their Sins: they were punish'd at present in the want of his good Example and Government; and for the future, great cause they had to fear, it might portend and bring on the ruine of their Nation.

For the Third part of my Discourse (that is,) what we are to do in our Circumstances, It will be very easy to judge, when we have consider'd what they did in theirs.

First, At present they lamented King *Josiah's* Death, as being no doubt, a great Calamity to their Church and to their Nation. Saith my Text, *All Juda and Jerusalem mourned for Josias*; in the Arab. Translation, they were cast down with vehement Grief for Josias; in the Syriac Translation, they laid up mourning and lamentation for Josiah; it was a great, a publick, a lasting Calamity; it deserv'd a great, a publick, a lasting lamentation.

Espe-

Especially my Text saith, *the Prophet Jeremiah lamented for Josiah*; the vulgar Translation adds *Jeremia's Maxime, Jeremiah above all others*. No question but as he best knew the worth of *Josiah*, so he most grieved for the irreparable loss in his Death.

But was that all? I suppose not; for *Jeremiah* was a Prophet; he foresaw the sad consequence of this loss to his Nation: He felt how it shook the Foundation of their Happiness: He was concern'd, not only for the present, but for after times; as a wise and good Man, he lamented with them of the present Age; as being also a Prophet, he lamented for them of future Ages. And to engage the whole Church to mourn and lament with him, he provided a Form, both for the present and for the future.

Their publick Forms in the time of *Solomon's* Temple, were no other (that I know) but Hymns suited to their occasions; whether ordinary, on their Sabbaths, and New Moons, and other Festivals; or extraordinary, on their Fasts, and Days of Thanksgiving.

For every Fast-day, they had a *Psalm* or Song of Lamentation. *Josiah* deserv'd a yearly Fast upon the day of his Death. *Jeremiah* compos'd the Office for it, which was a Song of Lamenta-

tion. *A Song of Lamentation*, so it is plainly expressed in the Original, and it is sufficiently rendered in the *Septuagint*, but imperfectly in our *English Translation*. He made on him a *rup* as the *Hebrews*, a *ᾠδὴ* as the *Greeks* call it, he made a mourning Song or Psalm of Lamentation.

Which Song, being (as I have said) the publick Office of the Church for that day; he put it into their hands, by whom that Service was to be perform'd. Now that was chiefly by *singing Men* and *singing Women*: Yet not so, but that *all the People* join'd with them in singing the Publick Office, or Psalm in their Lamentations. They do it still to this day, saith the Writer of this Book, who is thought to have been *Ezra* the Scribe: Sure enough, it was one that lived after the *Babylonian Captivity*; for the last Chapter and Verse of this Book, speak of their return from that Captivity, and the same is the first Verse of the first Chapter of *Ezra*. From hence it certainly appears, that till after the Captivity, that is, for 140 years, they still continued their Lamentation, and still us'd this Form of Lamentation for the Death of *Iosiah*.

And they did it not arbitrarily, but by a Law which oblig'd them to it. So my Text saith, *לעולם על ישראל* that is, they which then governed made it a Law upon *Israel*, that every year

year upon the day on which *Iosiah* was slain, these Offices should be used for the lamenting of *Iosiah*. Thus *Pagnin* and *Maluenda* interpret my Text.

And that which follows, *behold they are written in the Lamentations*; they understand, not of those Lamentations in the Bible, but the whole Body of the *Jerusish* Lamentations, that were used upon their solemn Fast-days. Those now extant in the Bible, were particularly composed for the *Babylonian Captivity*. Which Captivity having occasioned so many Fast-days in the year; one for the besieging of *Jerusalem*, another for the taking of it, another for the destruction of the Temple, another for the loss of the Remnant with *Gedaliah*; these Lamentations in after-times swallowed up the remembrance of all other Lamentations; and of this for *Iosiah* among the rest.

They remembered it, (as I have said) until *Ezra's* time; when tho' perhaps they observed not the day, yet they continued the Office or Form for it.

But how? They sung not this by it self, but (saith my Text) *among* their other Lamentations. But since his time (as it may seem) for the shortning of the Office, which was long upon those Fast-Days in remembrance of the Captivity

civity, they left out this particular Office for the loss of *Iosiah*; and so probably by this means we came to lose the words of this Lamentation.

But these four things I have sufficiently proved from my Text.

First, That there was a general Mourning for *Iosiah* at his death;

Secondly, That the Prophet *Jeremy* made a particular Office for it;

Thirdly, That this Office was used among others upon the Day of Lamentation;

Fourthly, That this Use was established by a Law upon *Israel*; and that this Law was observed till *Ezra's* time, that is, for 140 Years, even till the end of the *Babylonian* Captivity.

Next, I am to proceed to the Reason of this Institution.

The Reason of it was, not for his sake that was taken from them, but for their sakes from whom he was taken.

As (for him) there was no cause to lament. He died in Peace; or else how could God's Promise to him be fulfilled? *2 Chron.* 34. 28. It was said to him from God by *Hulda* the Prophetess, Behold, I will gather thee to thy Fathers, and thou shalt go to thy Grave in Peace.

But yet it is plain, that he died in War. What shall

shall we say to this? He that died in War, did he
go to his Grave in Peace?

Then surely Peace in Gods Language is some-
thing else than in ours.

It is so, it is Peace with God. Take it so, and
there is nothing strange in those Paradoxes of
Scripture, that *there is no peace to the wicked*, but
abundance of peace is to the righteous. These and all
the like Sayings are plain, if you understand them
right, of Peace with God.

It is certainly true, that whether Peace or no
Peace, it must be judg'd, by having God to our
Friend, or to our Enemy. This is a sure way of
judging, as sure as it is that God is true; only the
truth of it does not appear in this life, as it will in
the future. The Righteous in this life, though he
is in Friendship with God, which nothing can
break but wilful or habitual Sin; yet his Peace is
disturbed often times, even with Sins of Infirmity,
tis eclips'd with troubles in this World, it is cloud-
ed with melancholy Doubts, which even good
Men are subject to. It is never perfect and clear
while we live in Houses of Clay; but when these
are dissolv'd, then the Righteous *enters into peace*,
that is, into the perfection of it; into that clear
Light, the calm Sun-shine of Gods presence for e-
ver more. Now this blessed estate, being that
which

which *Josiah* gain'd by his Death, according to the promise of God; a blessedness which none can obtain but by Death; and which he could not have had so soon by dying otherwise. What reason had they to lament for *Josiah*, that was such a Gainer by his Death? There was no cause of lamentation for him.

They only had cause to lament for his Death that lost by it. And that did all *Juda* and *Jerusalem*. They lost all they had to trust to, they lost the Lease of their safety and well-being; for they held it only by his Life, the holy and good Life of *Josiah*.

It was decreed against them in the Court of Heaven, after a long Tryal, for their National Sins, that they should be carried away into Captivity. There was no Remedy, for the Lord had sworn it, *Amos 8. 7. I will remove Juda out of my sight, I will cast off Jerusalem, which I have chosen, and the house of which I said my Name shall be there.*

It was thus decreed; but when was it to be executed? Not in good *Josiah's* days; for it is against Gods Rule to punish the good Child for the wicked Father's sake. And besides, God had promis'd him in the fore-mentioned place, that his Eye should not see all the evil that he would bring upon that place.

What

2 Kings
xxiii. 27.

2 Chron.
xxx. 28.

What then? Should God for *Ioshab's* sake wholly reverse that Judgment which he had sworn to execute upon *Israel*? He could not reverse it, because his Oath was immutable. And yet, for *Ioshab's* sake, God could not execute it in his days. Tho' in his days the People deserv'd it; for they were then a wicked People, notwithstanding all the good they derived from his Influence; they serv'd God, because he made them do it, *2 Chron.* 34. 33. they turn'd to God, not with all their heart, but feignedly, *Jer.* 3. 10. even in those days, in the days of King *Ioshab*, as you read in the 6th. Verse of that Chapter: Yet that hypocritical People, was protected by this Religious Prince; God's Judgment could not come at them, till he was taken out of the way.

But when he was removed, they lay bare to the Vengeance of God. Then he would have a full blow at them, then wrath was to be poured out upon them to the uttermost. Then God's Judgments were to rush in upon them, like the breaking in of the Sea. Then they were to suffer those things, which to hear of, were enough to make ones Ears ring. *2 Kings* xiii. 2. *Jer.* xix. 3.

And if they understood this, as we are certain they might, and *Jeremy* did understand it; we

D

cannot

cannot wonder that all *Juda* and *Jerusalem* mourned for *Josiah*, and *Jeremy* especially: Since they saw, and he saw it especially, their Walls and Bulwarks were broken down by that good King *Josiah's* death. They had lost that good Prince of whom they were not worthy, and were how to expect those things of which they were most worthy. They had great cause therefore to lament themselves before God.

They could not but do it voluntarily, that were sensible of their Condition. And they did well to make a Law for it, to oblige them that were not sensible.

But beside this Cause, which was peculiar to them; there was another in Common to them and us, and all Nations; that is, considering their own Sin, and God's punishment of it. For the death of a good King is a great publick Calamity. And such Calamities are always for the sins of the People.

And we begin first with the Punishment, for of that we are most apt to be sensible.

And yet many are not sensible of that; not of a publick punishment, till it comes home to themselves, till it touches their own Persons and Families; 'tis pity that such should ever want such punishment.

But for such as have a sense of Publick Affairs, they cannot but be deeply sensible of this; that, the loss of a good King is a great Calamity to a Nation.

The death of any King is a loss, unless God change him for a better. But he must be extreamly that is not better then none at all. It was never worse with *Israel* then when there was no King amongst them; for then, every one did what was good in his own Eyes. In the 4 last Chapters of the Book of *Judges*, God says this four times over, as fit for more than common Observation.

But specially there is a great loss of a good King, a good Example, a good Governour, one that makes it his business to do all that can be done for the protecting and uniting of his People, for the preserving and advancing of Truth and Peace, of Religion and Righteousness among them. Such a nursing Father to the Church, such a Wise Manager of the State, such a Fortrefs and Bulwark to his Nation, when he is taken away from them; what can they think of it?

If they are not lost to all Sense, they cannot but be sensible of this. A good King being so great a Blessing to a Nation, we have cause to impute the loss of him to our Sins. We are taught so in sundry places of Scripture. And therefore we are

taught to lament for those Sins; both National and Personal; for our own sins and the sins of our Nation.

For our own sins in the first place. It should be every ones care, when we bewail the Publick Calamities, to consider, that such are for the sins of the Nation. But the Nation is made up of Individual Persons; and I am one of those Individuals, therefore I am to search into my own sins, (I speak now as being one that lived and sinned in those times;) to lay my hand upon my breast, to examine my own heart, and seriously to consider, how far I contributed to that publick Guilt which brought down this publick Judgment upon us. And as far as I find I contributed to it, to confess and bewail my own sins before God; to ask pardon; and that I may be capable of it, to mourn deeply and heartily; and to shew the proof of it in my real amendment; that as I have thrown in my Talent, into the National sin, so I may do my part in promoting the National Reformation.

If I have no sin of my own to mourn for, (which in strict speaking is impossible,) but if I have no presumptuous and clamorous sin to answer for; or if my sins are of a latter date (which is the case of the greatest part of you that hear me,) yet for such, they are all to consider themselves as

Members

Members of this Nation, and mourn for the sins of the Nation; for those Epidemical sins, that brought down such a publick Judgment upon us.

For so doing, we have the Examples of *Ex. 9. 3.* of *Neh. 9. 16.* of *Daniel 10. 1.* How did those Holy Men Mourn, and humble themselves before God for the sins of Ages past, that brought upon them the *Babylonian Captivity*? And yet that Captivity also was past when they poured out their Souls before God, in tears for the sins of their Fathers. How much more have Holy Men lamented for the sins of their own Age? The Prophet *David* on this account poured out *Rivers of Tears*, *Psal. 119. 136.* The Prophet *Jeremy 9. 1.* Wish'd that his beard were *Water*, and his Eyes a *Fountain of Tears*, to bewail the sins of his Nation. But especially our blessed Saviour himself, tho' he had no sin, yet he had Tears for them that had, *Luke 19. 42.* He beheld *Jerusalem* and wept over it, saying, *Oh that thou hadst known, even in this thy day, the things that belong to thy peace! but now they are hid from thine Eyes.*

Tears are of no use, without hearty endeavours, where endeavours may be used, and we have reason to hope they may do good. And therefore these also were applied, by those Holy Men whom I have mentioned. And these also are required of

us, even our utmost Endeavours, every one within the Sphere of his Calling, to bring others to a sight and sense of their Sins; and to persuade them to join with us, every one, by his particular, to help on the publick Reformation.

This is the end of all Judgements, which are not to final Destruction, *Isaiah 27. 9.* This is the fruit of them to take away our sin. And this is the end of our Sorrows, *2 Cor. 7. 10.* Godly Sorrow works Repentance to Salvation, not to be repented of. And this is the end of our Fast days, as God teaches us; *Joel 2. 12.* Turn you to me with all your hearts, with fasting, and with weeping, and with mourning; and rent your hearts, and not your Garments; and turn you to the Lord your God. So *Hosea xiv. 1, 2.* O Israel, turn unto the Lord thy God, for thou hast fallen by thy iniquity; take with thee words, and turn to the Lord; say unto him, take away all our Iniquity, and receive us graciously; so will we render thee the Calves of our Lips.

This ought to have been the Fruit of their Lamentation for *Iofia*; but for want of this, it did them no good; their Iniquity was their ruin. *There were applied by those Holy men who were mentioned in the story of Iofia.* And here also the Lord is mentioned. The

That ours may not be so to us, God grant we may mend that fault in our Lamentation.

'Tis our business on this day to lament our *Iosiah*, above 40 years after; as the *Jewish* Church did theirs, 140 years after his Death. I shall first consider the Cause of our Lamentation, and then our Duty in consequence of it.

On both these Heads, I have much more to say than I can bring within my time. But if I do exceed, I hope you will bear with me; for I suppose I hinder nothing but what may well be spared on this day.

Our business on this day, is to lament for the Death of our *Iosiah*; that most excellent Prince, on whose Name his greatest Adversaries have fastened no more, nor indeed no other blame; then God hath left upon the Memory of *Iosiah*.

But whatsoever good we read of in *Iosiah*, it is known, to all that knew him, to have been eminently in that Prince, whom we lament on this day.

They were both alike, born and bred up in the true Religion. But herein the advantage was on our *Josiah's* side; that this was he true *Christian* Religion; which as far excels the *Jewish*,

ish, as the clear Sun-shine doth the light of a dark misty day. And as we have reason to believe that *Josiah* had studied his Religion, for he as well taught as commanded both his Priests and People their Duties; so had our *Josia*. He understood his Religion thoroughly. It was his judgment that indear'd it to his Affection. And with both these together, like a true *Defender of the Faith*, he maintain'd it all ways against all sorts of Adversaries.

Especially, he was a most zealous observer and assertor of God's Worship, as was *Josiah*. He was an heroick Pattern of all Virtues, as was *Josia*. He was like *Josias* in all the Divine Perfections of his Life; and for our Sins he was too like him in suffering an untimely and violent Death.

So the Parallel runs quite through between the two Persons; and it doth not fall short in any part of that Duty that was paid to their Memories. All that my Text saith, was done upon the Death of *Josia*, we have seen, and yet see, the same done to the Memory of our King. All true Servants of God in our Church, do and will for ever bewail and lament for him. We have a Set Form prescrib'd for it, which was read to us upon this day. And it is to be read yearly

ly upon this day, for (as my Text saith,) it is made an Ordinance throughout Israel.

But in the Lamentation of the *Jews* for *Josiah*, there was, as I have shewn, a just Reflection made, by *Jeremiah* especially, upon those Sins of the Nation, for which God depriv'd them of that Blessing that they enjoy'd in such an excellent Prince. The like was made afterwards by *Daniel*, and by *Ezra*, and by *Nehemiah*, upon those Sins of their People in those Times, which provoked God afresh to send down his Judgments upon them to their utter destruction.

This is that we have reason to fear; and their way to prevent it must be ours. Our Reflections upon the Sins of this Nation, as well before the Kings Death, as since, even to this day, in order to our Amendment, these are the most useful and necessary Ingredients of our Lamentation.

And this will be more requir'd of Us, then it was of the *Jews*, in respect of that much greater Light which God hath given Us. We shall find in our Account, that we are the Disciples of *Christ*; and that in the upper Form of his School, whatsoever we think of it. We have his Religion in as great perfection, as ever it was in any Nation.

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This advantage we have had by our Reformation from Popery. Ever since, God hath given us the free use of the Scriptures; and together with it, those helps of Learning that never were before in any Age; which singular Blessings of God, to set forth to you as they deserve, would be the business of a Book, and not of the end of a Sermon.

Now what returns to God have we made for all this? I must needs say, for an Age after the Reformation of Religion, there seem'd to be a great Reformation of Mens Lives. There was then a zeal for Religion kindled in their hearts, by seeing so many holy Men burn for it in Queen Mary's days.

But when that heat was over, (their first love I may call it,) as they cool'd to Religion, so they went off by degrees, from their Primitive Purity and Holiness. It was but too visible in this blessed Monarch's Reign, that they that had the Conduct then of Religion, had not the same zeal for it that they had, whom God made the Instruments of our Reformation. They were indeed more concern'd than they for external things, but not so much for that which is the Soul and Life of Religion.

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tion, such a heap of Mercies together, that all Nations stood amaz'd at it.

We cannot but be astonish'd our selves, if we consider what opportunities God put then into their hands. They that were at the Helm, need-ed but ask and have, whatsoever they thought fit, to settle both Church and State. To have secured Truth, and Peace, and Unity, and Love, and Holiness; in a word, all that pleases God, and all that makes a People happy.

We have cause for ever to lament the loss of these Opportunities. But how much more the wretched purposes to which they were misapplied? For the gratifying of Mens Lusts, for the wrecking of their Revenge, for the enriching of themselves and their Friends.

For them that had no such designs, they seem'd to live like Men without any. Instead of glorifying God, they fell to drinking of Healths. Instead of being stricter in Religion, they grew looser in their Lives. Instead of frequenting God's Worship, they fill'd the Play-houses, and worse places. Instead of adorning the Gospel, they expos'd it to the scorn of our Adversaries. Instead of composing Differences among our selves, they were rather for widening them.

This was bad enough otherwise, but much the worse through their fault that should have mended these

these things. Instead of Reforming, they us'd ways to debauch us more; and instead of Uniting, they us'd ways to inflame our Divisions.

It was a Riddle, that any Government should suffer such things; till at last it appear'd, they were not only suffer'd but design'd. The design of it was plainly this, to bring in Popery again. And that had certainly return'd; It had prevail'd over us e're this time; if God had not wonderfully deliver'd us from it.

It pleas'd God to give us a second Resurrection, more wonderful then the former. The marks of Gods Hand were so visible in it, at first, and are so daily more and more; that he is blind that doth not see them. There is enough, one would think, to convince even the Atheist to the belief of a Providence. But whosoever doth believe it, should consider the work of God; and whosoever considers, cannot but see what it drives at: and he that sees that, how can he but comply with his Design? It is plainly the design of God by this turn, to establish the Protestant Religion in these Kingdoms. And in order to that, to unite us among our selves: all that can unite in Worship, and the rest in their Interests and Affections. And especially, to unite us in that common design, of driving out all immorality and prophaneness out of this Kingdom. It is not
sense,

sense, it is a plain contradiction, to call that a Reform'd Religion, which hath not the power of reforming Men's Lives.

It is the purifying and Reforming of these, that is the chief business of Religion. And this is the chief design of God's Providence, in this Revolution. That this is Gods design, he hath shewn us particularly, by giving us such Princes, as enjoin us nothing but what they are Patterns of themselves. I know not what can be a clearer token of the design of Gods Providence than this.

But hath this good Providence of God the effect that he designs, and may justly expect at our hands? We are so far from it yet, that it is a shame to say what all Men know. We are now, as to our Morals, perhaps as bad as ever we were. I fear I said too much, in saying perhaps: It is too sure, it is notorious to all the World. There never was louder Swearing, never more open Drunkenness, never more impudent Adultery, such daily Robbing, and Killing, not only in Houses, but in the open Streets. And if this Licentiousness should run on, what will it come to in time? *This is a Lamentation, and shall be for a Lamentation.*

We are so far from being fit for those Mercies and Blessings, which we had otherwise all the

the reason in the World to expect and to hope for under their Majesties Government; that now on the contrary, we have reason to fear that God will have mercy on us no more; that having tryed the utmost means to do us good, when those fail, he should give us over as incorrigible.

My Principal hope is in the Mercies of God. Not his Ordinary Mercies, for we seem to be past them; but I speak it with respect to those absolute Promises that he hath given to his Church, to be fulfilled in this Age. God's Promises will be made good to his Church, though we deprive our selves of the benefit of them.

It was an absolute promise that God made to *Abraham*, that he would bring his Seed out of *Egypt*, and that he would seat them in the promis'd Land. And God was as good as his word; though of all them that came out of *Egypt*, only two had the full benefit of it; all the rest of them died in the Wilderness. God will fulfill his Promises to them, and only them, that are careful to perform the Conditions. He preserv'd righteous *Lot* that was griev'd with the filthy Conversation of them with whom he liv'd in *Sodom*, when that City was destroyed. And at the destruction of *Jerusalem*, he did set a mark upon them that mourn'd for the abominations of *Jerusalem*. He will do the like for all them that fear his Name; he will preserve them

them from the common destruction. *They*
re-mine, says the Lord of Hosts, in the day
will I make up my Jewels: I will spare them, as a
spare his own Son that loves him. Then shall
 discern between the righteous and the wicked, and
 him that serves God, and him that serves him.
 Mark in two last Verses.

God grant that this may be the lot of all
 hear me this day. God grant this blessing of
 our Lamentations: that beholding the judgments
 of God; considering those that are past, and de-
 ing those that are to come; we may fear
 against God; we may not only keep our
 unspotted from the World, but do all we can
 save others from Sin and Death, *snatching*
(as the Apostle saith,) like Brands out of the fire.
 At present, it would be a greater thing to
 the growing course of wickedness, then it will
 afterwards to restore Religion and Vertue. And
 for all trust, it will be to a greater lustre then
 by their Majesties Zeal, and Wisdom, and Dis-
 gence; which will be wholly applyed to this bu-
 nels, when God hath well discharg'd them of
 other, the great burden of War, that is now
 on their hands. God grant a speedy and happy
 sue of us for his Mercies sake, through Jesus Chri-
 our Lord.

F I N I S.